ALMA COLLEGE
LIBRARY
Alma, California

The Missionary Academia

AMERICA'S HOUR IN THE MISSIONS

Very Rev. Msgr. Edward A. Freking, S.T.D.

National Secretary of The Catholic Students' Mission Crusade

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

National Office
109 E. 38th St.
New York City
16, N. Y.

Vol. I, No. 3

Cum Permissu Superiorum
NIHIL OBSTAT: Arthur J. Scanlan, Censor Librorum
IMPRIMATUR: Francis J. Spellman, Archbishop of New York

November 3, 1943

THE SOCIETY FOR THE PROPAGATION OF THE FAITH
National Office
109 East 38th Street, New York City 16, N. Y.

The Very Reverend Monsignor Edward A. Freking, S.T.D., National Secretary of the Catholic Students' Mission Crusade, U.S.A., is an alumnus of Xavier University, Cincinnati, where, as a student, he served one term as member of the National Executive Board of the Catholic Students' Mission Crusade. He is an alumnus of Mount Saint Mary's Seminary of the West, Cincinnati, where he was ordained to the priesthood in 1926. Monsignor Freking obtained his doctorate in Sacred Theology at the University of Fribourg. He attended some of the international missionary institutes in Europe and participated in the work of the Catholic Evidence Guild in England. Monsignor Freking is also professor of Special Apologetics and Missiology at Mount Saint Mary's Seminary of the West.

He is Director of the Society for the Propagation of the Faith for the Archdiocese of Cincinnati, and a member of the Advisory Committee for the Missionary Academia Studies.

* * *

The authors of the various studies of the Missionary Academia express their own views which are necessarily independent of the National Council of The Society for the Propagation of the Faith.

AMERICA'S HOUR IN THE MISSIONS

VERY REV. MSGR. EDWARD A. FREKING, S. T. D.
National Secretary, The Catholic Students' Mission Crusade

I. *Introduction:*

A. America's Readiness for Leadership

To say that this is America's hour in the missions is to express, not merely an inspirational slogan, but a fact which has its foundations far back in the history of Europe and the Western Hemisphere. In spite of all the faults that can be found with America and its people, it is indisputable that the United States at the present moment is in a position to exercise leadership for good in the world. While our country has been touched by all the evil teachings of modern times, no one of them has entrenched itself so deeply among our people as to destroy the fundamental spirit of religion.

B. American Life Governed by Christian Principle

The influence of liberalism, for example, can be found in much of our education and in the attitude of our secular press. Liberalism, however, has not entered into the laws of the land to the extent of interfering with the normal functioning of the Church, as in France and Italy and even in the countries of Latin America. Though efforts have been made to implant the totalitarian philosophy of communism or nazism here, they are repugnant to the average American, and the second World War has had the effect of renewing the devotion of our people to the principles of American democracy. Fundamentally, these principles are in accord with the Christian teaching on the dignity of the human person. While materialism and secularism have had an unusual

opportunity to influence our people, because of the tremendous wealth of our natural resources and the possibility for so many Americans to share in them, it still remains true that the bulk of our people have some grasp upon spiritual values, although 70,000,000 profess no religious affiliation. In spite of the attempts of some of our educators to lead our people into the ways of error, the basic life of the nation is still governed by Christian principles.

II. The Beginning of a New Cycle

A. Building of Churches and Schools Almost Complete

Sixty years ago, our pastors were occupied with the care of Catholic immigrants from Europe, and all their energies and time were occupied with the erection of churches and schools to provide fitting places of worship and instruction for these children of the fold. Now this work of building has been largely done, at least as far as our metropolitan areas are concerned, and we are in the period when the Catholic life of America should begin to flower.

The full growth of life in American Catholicism should show itself in a great apostolic urge. There should be a large increase in the number of volunteers for vocational mission work in foreign lands. There should be an outburst of new apologetical enthusiasm to spread the Faith among the people of our own land. Our Catholic intelligentsia should become vocal through the press and the other media of modern propaganda.

B. The Flowering of the Faith at Hand

There is evidence all around us that this flowering is at hand. Statistics compiled by the Catholic Students' Mission Crusade for the 1942 edition of *A Missionary Index of Catholic Americans* showed a total of 2,700 Catholic Americans in foreign missions at the beginning of that year. This was only five per cent of the whole Catholic foreign missionary personnel, it is true, but the number of Americans had increased by almost nine per cent between 1940 and 1942.

C. The Return to Fundamentals

There is a growing number of Catholic writers, and we are even beginning to make ourselves heard in such open forums as

the daily press and the radio. Perhaps the most certain proof that Catholicism has reached the stage of flower is to be found in the development of "personalist" Catholic Action, illustrated in the organization of the "cell" movement in so many parts of the country. This is getting back to the most fundamental kind of Christian living, with everyone considering himself an apostle, and it implies that the life of the Church is being lived integrally by a growing number of American people.

III. The Open Doors of Opportunity

A. Anticipated Catholic American Leadership

Meanwhile, the people of other nations have been turning to America for leadership. While much of this leadership is expected to be in the fields of commerce and politics, there is evidence that America's capacity for leadership in spiritual matters will be respected and, indeed, is anticipated.

B. Opportunities in Africa

In North Africa, there is the possibility that the long standing monopoly of the Moslems on the life of the people will be broken, because the war has taken the peoples of the United Nations to that part of the world. In South Africa, as the result of the declarations of the United Nations, there is the likelihood that the status of the black people will receive new consideration.

C. Opportunities in the Far East

In China, the Christian leaders have openly asserted their desire for American cooperation and leadership in the future development of that country. These leaders have indicated unmistakably their willingness to have Catholic missionaries continue to occupy a position in the cultural advancement of the nation. In India, while the attitude of the native leaders is outwardly noncommittal, if not unfriendly, there is reason to hope that, with a growing spirit of independent nationalism, the Church will be able to hold her own, provided that help is given, from the outside, to develop and maintain native clergy and native institutions.

As far as the territories occupied by Japan are concerned, it must be expected that, after the dislocations caused by the war

are adjusted, American missionaries will find the way open for resumption of their work. There are hopeful indications that the native peoples will continue to accept instruction from these missioners as they did in the past.

D. Opportunities in Latin America

Latin America, of course, offers a special opportunity. This has been made evident in the invitation to religious groups of our country, from the Latin-American Hierarchy, to assist in the spiritual care of those who cannot be reached by the present relatively small number of Catholic clergy. The response to this invitation on the part of the American religious communities—of both men and women—was prompt, and as generous as wartime demands for personnel would permit.

America, moreover, has an opportunity to show her capacity for leadership by the manner in which she tackles the many problems in the domestic fields. But let us leave the consideration of these until later.

IV. Clergy Leading—People Participating

A. People Must Cooperate

If America is to accept the challenge to leadership, it will mean that all the people must collaborate. In the fields of commerce and industry, and diplomacy it will be, not only the business executives and diplomats, but also the most humble artisans and tradesmen, who must cooperate. In the matter of moral leadership, Catholics must consider the responsibility largely their own. In achieving such leadership for America, the Catholic Church in our country must rely upon the cooperation of all her children. Above all, she must look for intelligent and zealous guidance on the part of her clergy.

B. Seminarians Preparing for Leadership

As the Church at large has grown into a position from which she is better able to exert leadership, so the clergy have progressed in their preparation to meet the problems of this rapidly changing world. New courses of study in the seminaries, and new outlooks, developed by means of extracurricular activities, are preparing our present-day seminarians to meet the confused and confusing situations of our times.

V. *Priestly Preparation for the Mission Apostolate*

A. Definition of Missiology

Since we are concerned here primarily with the mission apostolate, let us consider only the preparation which the seminarian needs for his position as a pastor of souls, guiding his people in this essential phase of the life of the Church. The future pastor needs a certain amount of knowledge of the science of missions, called missiology, which has been sponsored and fostered by the Holy See in recent years. This definition of missiology has been given by the editors of *Guida delle Missioni Cattoliche* (p. 571): "The critical and systematic investigation and exposition of the methods employed for spreading the Faith, their development in the past and their present application, together with a study of the laws of the Church which relate to them." From this definition it can be readily inferred that the study of missiology relates not only to general principles, but also to special conditions existing in particular fields.

B. Knowledge of Theological Foundations Necessary

There is need to know some of the theological reasons for missionary work, therefore. These will be treated at some length in the Academia studies. The essence of all of them is the unity of the Church—the Mystical Body of Christ—and the calling of all men, without exception, to be members of the Church. Some of the scriptural justification for missions should be known, together with some of the principles of mission theory, which grow out of the treatises on the constitution of the Church.* The future pastor of souls ought, also, to have some general knowledge of the Church's organization for carrying on missionary work, and, in particular, the manner in which the laity cooperate in the mission apostolate. This last item includes not only the support of actual apostolic work, by prayer and material means, but also the qualifications needed by those who aspire to be missionaries.

---

* A special study entitled "Holy Scripture and Missionary Endeavor in the Old and New Testament" is treated in the Academia series. (Editor's Note)

Besides the general and theological foundations on which all Catholic missionary work is established, it is definitely useful for every young priest to have a knowledge of the basic problems which confront the Church in the mission apostolate at home and abroad and of the methods which have been devised for meeting them. Some understanding of the problems that are peculiar to individual mission countries or fields should also be acquired, in order that he may speak compellingly when called upon to make appeals for the apostolate in any of these areas.

Let us not forget that from now on we are going to be faced by large numbers of men and women who have traveled all over the world while serving in the armed forces. They will have knowledge of external conditions in the countries which they have visited, and we shall need solid knowledge of backgrounds, in order to explain mission problems to their satisfaction, and to win their active sympathy for the support of missionary work in those countries. For example, we may expect to meet soldiers who have been profoundly impressed by the natural virtues of the pagan Chinese, or who have imbibed certain notions about the alleged "mysticism" of Hinduism or the so-called "asceticism" of Buddhism in India. The future priest must know how much to admit with regard to such philosophies and he must have some solid explanation for the claim that Christianity is still the major need of the people in non-Christian countries.

VI. Postwar Problems of the Mission Apostolate

Perhaps it is not out of place here to indicate, in a very sketchy manner, what are likely to be the chief problems confronting the mission apostolate in the larger areas of the globe at the end of the war.*

A. The Problem in Africa

The problems of the apostolate may fall roughly into three general phases. In Central or Equatorial Africa, the problem will be to supply sufficient help for a vigorously growing

---

* Obstacles in the mission apostolate will be treated at length in one of the studies of the Academia program. (Editor's Note)

native Church. This will mean supplying a considerably enlarged missionary personnel and subsidizing the seminaries for the training of native clergy.

In North Africa, there is hope that the hitherto adamantine opposition created by the Moslems may be softened. Already the Moslem leaders in certain sections have shown friendship toward Catholic missionaries and there have been some instances of our priests being invited to come into areas which hitherto have been considered exclusively the territory of the Moslem *marabouts.* With or without Moslem friendship, the problem for North Africa will be to supply missionaries in greater numbers and more religious to maintain medical and other social service centers. After all, the one characteristic of Christianity which impresses itself upon the Moslems is its insistence upon works of charity.

In South Africa, the problem is a complication of recognizing native rights and of combatting the bigoted opposition of a well-entrenched European Protestanism. As late as Pearl Harbor, the Dutch Protestant leaders in South Africa were spreading the false propaganda that the Pope was on the side of the Axis powers and against the United Nations in Africa. These false statements could be traced directly to a spirit of anti-Catholic bigotry, which has been known in the United States at different times. Therefore Catholic missionaries to South Africa will need to be prepared to meet the problem of bigotry, as well as to handle racial problems which are more delicate than they ever were in the southern sections of the United States. ([1])

B. The Problem in China

The missionary Church must be ready to move along with the tide of industrial progress which will undoubtedly rise in China at the end of the war. Already, steps have been taken by the government for the industrialization of the western provinces. Many millions of China's people have moved into this part of the country, leaving some hitherto flourishing mission centers with only a small number of their former members. The present missionary personnel, however, has not been free to follow the

---

[1] See Huss, Bernard, R.M.M., "The Bantu Won't Be Counted Out" in *The Shield,* April, 1943.

migration, both because of their obligations to the Catholic populations still fixed in their former locations and also, because in occupied regions, exit was prevented by military force. The probability is that a large number of religious will find usefulness in western China after the war, serving as helpers in the setting up of new industrial communities. These religious will serve in a capacity similar to that of the teachers in the industrial schools of the United States forty or fifty years ago. This prospect gives a still greater importance to the vocation of the missionary brotherhoods. It also sets up a new goal for the personnel of mission auxiliaries. In China, where the native lay catechist has been most important to the progress of the Church in the past, it is quite possible that for some time the foreign missionary Brother may take the lead in importance. ([2])

C. The Problem in India

The independence movement will undoubtedly be the principal consideration in the future missionary problems of India. Catholic missionary leaders in that country have already accepted the prospect of curtailed support from outside nations. The time will be a difficult one until Catholic native institutions have been more widely established. Missionaries on the scene may be subject to positive persecution, as some have already been the victims of mob violence. However, it is important to note that these outbursts have not been directed against Christianity as such, but rather against the foreign character of those who represent the Christian institutions in certain sections of India. And this, moreover, was not directed against individuals, but was the result of blind mob anger. Undoubtedly, there will be continued need for volunteers in the India missions, but there will be also a new need for support of such institutions as can be maintained under native direction. The actual manner in which financial support will be given to these institutions remains a problem which will have to be solved when the time arrives. While it is possible that independence may come suddenly to India, it could easily take

---

[2] See Ryan, Thomas F., S.J., *China Through Catholic Eyes*, pp. 74 and following.

a hundred years for the Church to get well enough established, on a native basis, to carry on as much activity as has marked the missionary Church up to the present time. ([3])

D. The Problem in Japan

The gravest problem in Japan, at the end of the war, will be the power of an artificially created nationalism. Some years ago, the Japanese government drew nice distinctions between the qualities of patriotism and adherence to the religious system known as Shinto. Her present-day propagandists, however, are making efforts to confuse the ideas of patriotism and religion. This is a totalitarian idea for which the Nazis have been given credit, but, as a matter of fact, the Japanese brand of this particular error is something of native origin.

The number of Catholic American missionaries in Japan proper was never very large. The most important Catholic institution in Japan was the Catholic University of Tokyo, which was staffed almost entirely by Jesuits from Germany. What Japan's attitude toward missionaries from the United States will be after the war is, of course, a matter of pure conjecture. At the close of the first World War, in which the Japanese had been on the side of the Allies, German missionaries were allowed to return to Japanese territory. All that can be said now is that Catholic Americans must be ready to forget the animosity engendered during the war period. Furthermore, they must be ready and willing to accept any opportunity for resuming the apostolate among the Japanese. ([4])

E. The Problem in The Pacific Islands

In Oceania, the East Indies and the Philippines, it is not likely that there will be any new problems at the close of the war. American priests and Sisters of the Marist societies have done splendid work and achieved wide friendship among the brown and black peoples of the scattered Oceania groups. In the Indies, the bulk of the missionary work has been carried on by missionaries from the Netherlands. In the Philippines, after independence has

---

[3] See Pothacamury, Most Rev. Thomas, "The Missions and India's Crisis" in *The Shield*, December, 1942.

[4] See Considine, John J., *Across A World*, pp. 202 and following.

been established, there is no reason to doubt that Catholic American priests and religious will be welcomed, as our military and political leaders are welcomed today by the leaders of the Philippine nation who are free to express their views.

F. The Problem in Latin America

The need for missionaries in Latin America has grown out of a combination of circumstances not to be found elsewhere in the world. In most of the Latin American countries, the once influential position of the Church was weakened during the nineteenth century by European liberalism and freemasonry. Both infiltrated into all branches of the governments and even infected the clergy. ([5]) The results of this were anti-religious laws that forbade the teaching of Christian doctrine in the schools and stifled the normal growth of native vocations to the priesthood and the religious life. Therefore, Catholic life was concentrated in the larger centers and people in the agricultural areas were neglected. The historic associations of the Latin American countries with Spain and Portugal gave the intellectuals a natural leaning toward European, rather than American ideas; and the attitudes of religious, political and business representatives from the United States, in the years preceding Pearl Harbor, unfortunately did not encourage sentiments of intimate friendship. ([6])

Catholics of Latin America had to be awakened to the need for missionary work within their own borders. It can be said that the awakening has already begun. Invitations have been extended to the religious orders of the United States to send workers into the Latin American fields, and the response has been as generous as possible. But the missionaries from the United States, in most cases, probably will not establish new missions or take over the management of older ones; they are more likely to be constituted auxiliaries to the Latin American clergy. Successful collaboration under such conditions will require a truly Catholic spirit in the priests and religious who enter the Latin American apostolate. Fortunately, there is no reason to fear that this spirit will be lacking.

---

[5] See Magner, James A., "Latin America Pattern," pp. 88 and following.

[6] See White, John W., "Our Good Neighbor Hurdle" (Bruce Publishing Co.).

G. The Problem in The Northlands

The opening of new transportation routes to the north has not materially improved the condition of the missions in Alaska and northern Canada. Most of the mission centers lie off the new highways and many are far from the new airports. The vocation to the northlands apostolate will doubtless continue to imply the ability to withstand the rigors of cold and the privations of companionship in the silences of the vast frozen regions of the Arctic. However, it is to be hoped that airplane routes will be developed which will make communication with the larger mission centers easier. Mail and supplies should come through with greater frequency than the one-ship-a-year schedule which has prevailed in the Hudson Bay region and northern Alaska. These are developments which our government can help to promote and which may be encouraged by a growing degree of interest among the people at large. ([7])

VII. America's First Need— A Deeply Religious Life

A. America Must Become Thoroughly Christian

To meet all of these opportunities, it will be necessary that our people have a deeply ingrained religious life. To maintain a position of moral leadership among the nations America herself must become more thoroughly Christian. We cannot for a moment countenance the idea that our missionary effort will be dependent upon our commercial advances or that the bearers of the cross will walk in the shadow of those who carry the flag. Nor must we entertain for a moment the belief that a special brand of American Christianity is to be sold to the world in an "American century" such as has been dreamed of by Mr. Henry Luce and his collaborators in the field of journalism.

Catholic American leaders can cherish no hope of empire, except the extension of the Kingdom of Christ. Perhaps the people of China and the Pacific Islands will be glad to have our automobiles and electric ice-boxes and radios. It may help to promote friendship between the hemispheres if such articles of

---

[7] See Fox, John P., S.J., "Alaska Is Still Hard to Reach" in *The Shield*, December, 1943.

good living can be provided in abundance. But there will be no guarantee of a lasting peace and friendship, unless the fundamental principles upon which true friendship rests are likewise planted in the peoples of the other hemisphere. In a word, the Catholic American missionary must leave the bringing of material prosperity to those who deal in business and politics. His task is to bring the Gospel of Christ and to exemplify the teachings of Christ to the people.

This brings us again to the consideration that America must be thoroughly Christian. America's missionary effectiveness must spring from an abundance of religious life among her own people. America's participation in the missionary apostolate can be only an aspect of the whole apostolate, of which other aspects will show themselves in a flourishing Catholic life within America, marked by charity and justice.

B. Catholic Outlook on Life Must Be Made Known

We know that Catholics constitute only a minority in the United States of America. We know, too, that only about one-half of our people are professing members of Christian churches. This does not mean that all the rest of the population is outside the pale of Christian guidance. It is of supreme importance, however, that every effort be made to announce the Catholic outlook on life to our fellow-citizens and to shape the public life of our nation as extensively as possible in accordance with Christian principles. There are millions of Protestants and other God-believing people who are ready to listen to the Church's teachings. A *Christian America* must be our goal if we are to realize fully all the opportunities that will meet us during the coming hour of America in the missions.

VIII. The Conventional Home Mission Problems

A. Racial Problems

First to be met are the conventional home mission problems. These involve the granting of equal opportunities for Christian education and the practice of religion to the Negroes, the Indians, the Americans of Mexican birth and various groups of foreign

origin within the United States. Efforts to remove the barriers that exclude worthy Negro youth from Catholic institutions of higher learning, which have been notably successful thus far, must be continued and intensified. Special attention must be given to, and study must be made of, economic inequalities which keep Negro and white share-croppers in a state approaching servitude. While Catholic-minded legislators and religious leaders are wrestling with the economic problems involved in these matters, some of our priests and religious must be exerting efforts to relieve the immediate suffering of these people and to inspire them with Catholic ideals. In this they will also need the help of zealous and apostolic lay people. The work of some of our newer religious societies, in the rural areas and among underprivileged groups, probably points the way to future lines of action in handling and meeting these problems of the home missions.

B. Economic and Social Conditions Involved

In analyzing the home mission problems, whether they are rural or urban, we must never overlook the fact that the economic and social conditions of the people are intimately bound up with the practice of religion. That we have an obligation to assist in solving these problems, in relation to our mission endeavors, is clearly brought out in the Encyclicals *Rerum Novarum* and *Quadragesimo Anno.*

IX. Apologetical Problems

A. Use of Apologetical Media

The activities just outlined refer to special groups, but there is another aspect of the home missions which passes over all boundaries of classes and racial groups. This phase is commonly viewed under the heading of apologetics—which too often has been separated from missionary considerations. Our use of apologetical media must have a wider objective in view than we have been accustomed to give them. We must not think of apologetics in terms only of an isolated convert class or the circulation of the diocesan newspaper within the parish limits. We must regard every apologetical medium as an agency for making America Catholic. This involves the improvement of our pulpit oratory; a more intensive effort in teaching Christian doctrine to children;

wider use of the secular newspapers, the radio and other modern propaganda media for making known the Catholic outlook and the Catholic teachings on right living. We have passed from the period of defensive apologetics; we must now go on the offensive, giving positive demonstrations of our Faith. The inferiority complex, from which too many of our people have suffered, must be replaced by a pride of Faith and a willingness to participate in sharing that Faith with others by positive missionary effort.

B. Improvement of Pulpit Oratory

In our pulpit preaching, we must remember again that we shall be speaking, from now on, to people who have seen much and suffered greatly. A higher standard of pulpit oratory is greatly needed. A return to the basic foundations of Christian living must be preached, in season and out of season. The fundamentals of belief in a personal God, an objective code of morals, and the necessity of religion—topics that are amply treated in every apologetical book—are taking on a new significance. In our instructions for those outside the Church, we must take cognizance of the growth of indifference and opposition to religion. We must not think it out of place to go back to such fundamentals as the existence of a personal God. Even in preaching to our own people, we must give them the reasons for faith in these fundamentals, so that they, in turn, can pass on these truths to their non-Catholic fellow citizens.

C. The Field of Catechetics

In the field of catechetics, we must realize that, taking the country as a whole, half of the Catholic children are not in Catholic schools. In fact, there are very few sections of the United States which can truthfully boast of having all the children in the schools. The problem is to bring Catholic doctrine to all Catholic children and to their parents. The aid of the laity must be enlisted in this apostolate if we are to reach all who need religious instruction.

D. Newspapers and Radio as Apologetical Media

The newspapers and the radio must be used more extensively for Catholic propaganda. The Catholic press is good, as far as reaching the Catholic people is concerned. It has an apologetical value if, and when, it is passed on by the Catholic readers to others. But we have not given enough thought to the fact that

the daily newspapers are, for most Americans, including too many Catholics, the accepted channels of all knowledge and guidance. We have a few Catholic radio hours, but their total effect is by no means proportionate to the Catholic numbers in America. Small religious groups, and even individual Protestant ministers, hold forth Sunday after Sunday on the radio. Meanwhile, the great Catholic churches where beautiful music is sung, and good sermons are preached, stand silent and meaningless as millions walk past or buy daily papers on the very steps of these great temples of truth and worship.

X. *Informing Our Activity: The Spirit of Christ*

A. Mission Study

Of course, all these works must be informed by the spirit and love of Christ. But our meditations on the active apostolate will inevitably develop the Christ-spirit within us. We cannot study the need of missionary cooperation in China without getting a new comprehension of the magnificent doctrine of the Mystical Body of Christ. We cannot learn of the need of more workers in India without contemplating the charity of Christ. Mission study, more than anything else, will develop in us the spirit of collaboration with Christ. A knowledge of the Church Universal, fighting the forces of paganism at home and abroad, spreading the teachings of Jesus Christ, will make us realize fully the significance of the doctrine of the Mystical Body. It is the strongest influence, next to the grace of God, to make our priesthood vital and alert to the needs of the times.

B. Mission-Mindedness

Mission-mindedness in the priest does not mean merely giving material aid to the missions. Mission-mindedness means an apostolic spirit, which will prompt every priest, whether he is working in China or among the American Negroes or in any city or rural area of America, to be mindful of his obligation, in charity, to make known to every living soul within the territorial limits of his parish the truths of the Catholic Faith.

The claim that the United States is overwhelmingly Protestant has no foundation in fact. There is no religious majority in this

country. Protestantism is declining, but this fact does not imply that Protestants are flocking to the Catholic Church. We must go out and get them. In addition, there are the Jews; very little effort has been expended in the task of converting them. The task is a difficult one, but it should not be shirked because of its difficulty.

C. Good Reading

To acquire the knowledge that is needed for the intelligent promotion of the mission apostolate, good reading is the first recommendation.

For readings in apologetics, one can find in every alert Catholic review frequent discussions of this phase of the apostolate. Studies of the larger missionary problems are offered through such publications as those issued by the Missionary Union of the Clergy and the Catholic Students' Mission Crusade. Moreover, their discussion can be effectively promoted in diocesan conferences and retreats of the clergy, as well as in special mission rallies, which have become annual events in many dioceses.

As to keeping the spiritual outlook, the daily practices of the good priest will suffice here. Keeping in mind that the priest is another Christ, the seminarians who have studied the missions will be dominated by the notion that Christ and His Church are essentially missionary. They will go forth into the priesthood with the ideal and idea that to be a priest is to be an apostle. America and the whole world are waiting for this generation of apostolic-minded priests.

Study Outline

AMERICA'S HOUR IN THE MISSIONS

Introduction: (Religious Leadership)

Discuss the statement: "The basic life of our nation is still governed by Christian principles."

Why is the American way of life and government especially favorable to our promotion of foreign missionary work?

The Beginning of a New Cycle

What are some of the proofs that Catholicism in the U.S.A. has reached "the state of flower?"

The Open Door of Opportunity

Give reasons why Catholic Americans are especially welcomed in apostolic work in different fields.

Clergy Leading—People Participating

Why is cooperation between clergy and laity necessary for mission expansion?

Priestly Preparation for the Mission Apostolate

What result of the Second World War makes it important for seminarians to give more careful study to mission problems?

Postwar Problems

What are the special characteristics of the missionary fields in: (a) North Africa; (b) Equatorial Africa; (c) South Africa?

Discuss the opening for new types of vocation to the missions of China.

What is to be said about the future of Catholic missions in an independent India?

Will the mission problem in Japan be changed, in essentials, by the outcome of the Second World War?

What special attitude must be maintained toward missionary activity in Latin America?

Home Mission Problems

What is the argument for development of a strong Catholic life in the U. S. A., as a preparation for our foreign missionary success? What are some of the factors implied in this?

Apologetical Problems

What media may be successfully used in solving apologetical problems?

Informing Our Activity—The Spirit of Christ

What factor will develop the spirit of Christ?

Membership in the Missionary Union of the Clergy is open only to priests and students of theology. An annual contribution of $1.00 is expected of each member. Priest members are requested to make a memento for the Missions in the Holy Sacrifice of the Mass.

Many spiritual favors are attached to membership. Besides *Catholic Missions* (8 times a year), members will receive gratis articles on the missions of special interest to priests.

Ordinary Membership . . . ($1 a year)

". . . By reason of the abundant fruit already happily gathered, if there is one burning desire the Father of the Great Christian family may fondly nourish in his heart it is undoubtedly this, that members of the work so manifestly Providential might be everywhere multiplied. Yes, that not many alone, but all priests of every diocese (in Italy) in their zeal for the salvation of souls should feel themselves morally obligated to give both their names and their active help to the Missionary Union of the Clergy. In such sentiments the August Pontiff unites joyfully Himself with all the Directors of the Union—Presidency, Board of Directors, Central Office, Propagandists and Diocesan Directors—while He invokes on their glorious work not only an abundance of heavenly graces, but the special assistance of the Spirit of the Lord. . . . "

(Signed) L. CARDINAL MAGLIONE

Cardinal Secretary of State of His Holiness
(from the Vatican, 23 Nov. 1939)

Translated from "Annuario Missionario Italiano" 1940.

POPE PIUS XII advocates membership in
THE MISSIONARY UNION OF THE CLERGY.